

The Relationship between Discursive Structures and Ideology in Press Texts

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Received: 2013/7/18

Accepted: 2014/3/5

Abstract

Through uncovering the underlying elements of language, this research aims to reveal the hidden layers of meaning in press texts in the framework of a critical discourse analysis. Having used socio-semantic features of Van Leeuwen's model (1996), this paper has studied, qualitatively, 40 issues of four Iranian Persian publications for a period of two months, from July 22 to September 21, 2011. These publications were 'E'temad', 'Sharq', 'Resalat' and 'Keyhan'. The analyses included recognizing discursive structures in the texts, determining the linguistic realizations of structures, and explaining along with uncovering the hidden layers of meaning and the ideology behind the texts. The research results out of the data analysis indicate that the ideology dominating the minds of writers and groups is reflected in the texts using discursive features as exclusion, activation, passivation, personalization and impersonalization. *Exclusion* has been the most frequently used feature in 'E'temad' and 'Sharq', whereas *activation* has had the highest frequency of occurrences in 'Resalat' and 'Keyhan'. The discursive structures take place using linguistic instruments like pre-modifiers, active vs. passive structures, coordination and circumstantials, in the texts. Besides, the relationship between discursive structures and ideology is dialectal, which can be determined by studying these structures in the texts and social institutions.

Keywords: Critical Discourse Analysis; Discursive Structures; Socio-Semantic Features; Social Actors; Ideology.

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1. Introduction

Critical discourse analysis is a new approach in the field of discourse analysis, which explores and uncovers ideology and hidden power relations in texts. Whereas in discourse analysis the context, including immediate environment, the speaker's intention, background knowledge, etc., is deemed as the basis for the analysis, critical discourse analysis encompasses concepts such as ideology and power relations in the analysis.

Accordingly, the context in CDA is expanded to include the historical, cultural, social and political relationships to make the analysis go beyond mere description level to explanation level. This approach holds the idea that texts are not ideologically neutral, but rather, they highlight events from an exceptional perspective. In other words, we can get hold of the prevailing ideologies in the texts. In this approach, language and discourse are expected to have levels and layers. Language and discourse at underlying levels are laden with ideology, power relations and dominance, and at surface levels, with discursive features and structures. One of the goals of the discursive structures is the representation

of social actors. Social actors are all those participants that are involved in a discourse and represented differently in discourse with the facilitation of the socio-semantic features. Applying Van Leeuwen's model (1996) to analyze the press texts, this paper aims to show how writers use socio-semantic features to represent social actors in a way they intend to. Thus, the goal of this study is to indicate that the ideas, thoughts and ideologies of writers and text producers are injected to readers through particular use of language so that the thoughts and ideologies are presumed to be natural. These ideologies can be uncovered and demystified by methods practiced in critical discourse analysis. Accordingly, the present study is to seek answers to three questions: 1) How are the ideologies resident in the minds of writers, intellectuals and groups reflected in texts? 2) How is the linguistic realization of the discursive structures performed in the given texts? 3) How can we explain the relationship between the discursive features and ideology and hidden power relations in these texts?

Answering the questions above is, indeed, in line with discovering the relationship between linguistic features, on

one hand, and socio-semantic features, on the other hand. These features are employed to inspire thoughts and ideologies behind the texts, since what makes the text and makes it to be understood is not the sheer description of linguistic codes and linguistic meanings. Rather, the ideological factors and writers' attitudes and perceptions hidden in the texts are considered as working factors in producing and understanding texts (Aghagolzadeh and Ghiasian, 2007). As given by Kress (1985), the aim of critical linguistics is not necessarily uncovering the complicated and cryptic meanings in the texts, but is disambiguating and demystifying the production and perception processes to empower the analyzers to perceive the ideology functioning in language and introduce it to others. Many of the critical studies and their methods are problem-based, and focus on hot issues such as feminism, anti-Semitism and so forth, which are indicative of the problems faced by critical discourse researchers, because the problems they emphasize are generally referred to as the "taboo" by the society (Wodak and Meyer, 2009).

The discourse analysis has passed two

different pathways during its historical evolution. One rooted in linguistics and the other rooted in socio-political philosophy. Evolution of discourse analysis in the field of linguistics can be studied in three stages of structuralist discourse analysis (discourse as language beyond the sentence level), functionalist discourse analysis (Discourse as language in use), and critical discourse analysis. Soltani (2005) noted a common point for all the three approaches of structuralist, functionalist and critical discourse analyses, that in each approach, language is bigger than discourse and discourse is something that happens inside the language and is dependent on language. Discourse analysis in the humanities and social sciences, unlike in linguistics, have evolved into another way. According to Fairclough (1972, quoted by Jorgenson and Phillips, 2002), discourse is larger than language and not only the language but also many other social phenomena are affected by its influences. In fact, nothing has identity but acquires its identity from the discourse in which it happens. Although Van Leeuwen's theory gives priority to social functions, it has still root in language because the representation methods of social actors are tied with

linguistic realizations. Only in this theory, the priority is set for socio –semantic features.

The concept of 'ideology' has an exceptional significance in the study of critical discourse analysis and, like on discourse, there is not much consensus on its application. In linguistics, ideology refers to "a set of systematic beliefs, perceptions, and values that are all encompassing in a society or part of a society" (Yarmohammadi, 2004: 100). Irrespective of their harmonizing social function, ideologies are the mental representations, which dominate ideas, beliefs, attitudes and knowledge of the dominated group members and the general audience, that is, they prescribe what position people should adopt. Gramsci (quoting from Fairclough, 1989) sees ideology as an implicit philosophy that is inherent in all practical activities of both individual and social lives such as arts and economy, is in background, and is taken for granted. Such a perception of ideology makes it relevant to 'common sense'. An important characteristic of a discursive-ideological formulation is its ability in 'naturalizing' ideologies. Through naturalization, these ideologies may be

perceived as common sense and, consequently, the ideologies and naturalized acts may become as part of basic common knowledge and may be activated in interactions.

"Discursive structures are those structures whose presence or absence and their being changed and transformed in the utterances or texts would create different interpretations of the utterances and texts, ideas are expressed implicitly and ambiguously or explicitly, or part of an utterance or a text is foregrounded and another part is backgrounded" (Yarmohammadi, 2004: 166). The sentences of an ideological text are of two types: 1) discursive sentences, which bear the writer's intentions, and 2) non-discursive sentences, in which a special form of grammar is used unintentionally. Thus, it is the duty of the text analyzer to be able to, based on the subject and the writer's intentions, decide whether a given sentence is discursive or not. For example, if a writer intends to underestimate an event, he/she may decide to use the socio-semantic feature 'exclusion' (deletion of agent, e.g., via a passive sentence). In this way, he/she has actually concealed his/her intention behind such a structure. In other

words, via the feature 'exclusion', the writer has depicted the event as static and has sent it to the background part of the reader's mind in order to underestimate it.

2. Method

2.1. Sample

The data for this study were selected from the editorials and daily notes of Iranian Persian publications of a two-months period, from July 22 to September 21, 2011, comprising 40 texts from four newspapers of "Resalat", "E'temad", "Sharq" and "Keyhan" (10 texts for each). The texts are as follows:

From "E'temad" Newspaper:

The daily notes of numbers 2220 (two texts,) (August 4th), 2227 (August 12th), 2230 (August 16th), 2251 (September 13th), 2253 (September 15th), 2254 (September 16th), 2257 (September 20th), 2258 (September 21st) and 2267 (September 31st).

From "Resalat" Newspaper:

Editorials of Numbers 7620 (August 3rd), 7623 (August 6th), 7626 (August 10th), 7634 (August 19th), 7635 (August 20th), 7637 (August 23rd), 7639 (August 25th), 7647 (September 5th) 7650 (July 7th) and 7661 (September 23rd).

From "Sharq" newspaper:

Editorials of Numbers 1302 (August, 3rd), 1305 (August 6th), 1309 (August 10th), 1314 (August 17th), 1317 (August 20th), 1322 (August 26th), 1326 (September 1st), 1335 (14th) 1346 (September 27th) and 1350 (September 31st).

From Keyhan Newspaper:

Daily notes of numbers 19980 (July 1st), 19,987 (August, 9th), 19990 (August 12th), 19997 (August 20th), 20000 (August 24th), 20004 (August 29th), 20008 (September 3rd), 20010 (September 6th), 20017 (August 16th) and 20021 (September 21st).

2.2. Procedures and Data Collection

Similar to all other researches in critical discourse analysis, the sampling for this study was purposeful, that is to say, the analyzed texts were not randomly selected, and the data are targeted and coordinated toward research purposes. This study, also, adopted the chain sampling, i.e., the researcher inquired experts on the selection of texts, on which most of the experts consented and confirmed the value of the analysis of the given texts. Additionally, the qualitative methods were used for the analysis of the texts because the text analysis is qualitative in nature, and

characteristically heuristic. One of the ways in a qualitative analysis is to consider a framework or a theory within a specific model that enjoys having a set of principles. Critical discourse analysis is not a consistent approach and a technique that is acceptable to everyone, but rather, methodologically, it is a compilation of different methods. Nevertheless, the most common point of all these methods is their being critical. The model of analysis in this study is the Van Leeuwen's socio-semantic model (1996). Considering the purpose of the study, the quantitative analysis and statistical calculation are not targeted. For the analysis of the data in the present paper, first, each text was carefully and thoroughly read, and, based on Van Leeuwen's socio-semantic model (1996), the discursive features were extracted, analyzed and explained, then, the linguistic realization of the discursive features, if any, were determined in the texts. Finally, the hidden thoughts and dominant ideologies behind the texts were uncovered. Besides, for more confidence in the accuracy of the obtained analytical results, two kinds of rate reliabilities have been conducted and the results were desirable. They are: 1) inter rate reliability,

and 2) intra rate reliability.

2.3. Theoretical Framework

The theoretical pattern applied for the analysis of the data in this study is Van Leeuwen's socio-semantic model (1996). According to Fairclough (1989: 17-22) discourse is "language as social practice." In addition, as Van Leeuwen (1993) himself puts it, all the activities that people do on daily basis with different values of freedom, which are manifested by the common law or overt prescription, or a combination of both, are regarded as social practices.

The most important elements of a social practice are a) the participants in the social practice (social actors), b) the activities that the participants are involved in (action), and c) the activities that participants show towards other participants or other actions (reaction) (ibid). The present study is concerned with the ways social actors are represented. Unlike the common practices in critical discourse analysis that hold the linguistic instruments such as nominalization, subject deletion in passives and linguistic issues such as 'transitivity' (Hodge and Kress, 1979; Fairclough, 1989; Van Dijk, 1989;

Wodak, 1995; Van Dijk, 2002; Wodak and Chilton, 2005; Wodak and Mayer, 2009), Van Leeuwen begins his analysis with socio-semantic features that are involved in the representation of social actors. In an article entitled "The representation of social actors", Van Leeuwen, putting forward a list of methods of representing social actors and defining and explaining each of them, argued that studying the socio-semantic features of the discourse would yield to a deeper and more comprehensive understanding of the text than the linguistic features alone. In his view, these features are more effective in showing the underlying layers of the text. Indeed, Van Leeuwen believes that in critical discourse analysis, the discursive justification of the presence or absence of socio-semantic features should first be determined, then, the linguistic realization of them in text or utterance should be specified.

The foremost reason that Van Leeuwen prioritized the socio-semantic features over the linguistic features is that linguistic actors and social actors do not always correspond. For example, in the phrase 'The first foreign journalist who was murdered by the Taliban while capturing

Kabul ... ', 'The first foreign journalist' is the subject of the sentence linguistically, but is, sociologically, the patient of the action and the real agent is "Taliban". Due to the lack of one to one correspondence between sociological and linguistic elements, if we only rely on linguistic tools in agency representation, many cases of the agency issues will be ignored. That is why Van Leeuwen primarily focuses on socio-semantic features, and then, emphasizes their linguistic realizations. Another reason can be the fact that the meaning and purpose have roots in the speakers' culture and not in their language.

3. Data Analysis

This section deals with the methods of representation of social actors via extracting socio-semantic features from the texts, accompanied by determination of their linguistic realizations, as well as their analyses and interpretations. In the second part of the section, four texts have been selected for which attempts have been made to explore the ideologies hidden behind the texts.

3.1. Socio-Semantic Features, their Linguistic Realizations and Interpretations

The socio-semantic features are in different types and have many sub-categories that do not fit to be presented in this paper and the only items that are related to the research questions and the goal of the research are uncovered, reviewed and introduced in the literature:

3.1.1. Exclusion and Inclusion

In this approach, the presence (inclusion) or absence (exclusion) of participants in social activities and their realizations in language has different forms. Sometimes a social actor is excluded in a discourse due to various reasons and motivations. Exclusion is fulfilled in two ways: suppression and backgrounding. In suppression, exclusion is performed so that the recognition of the actor may not be possible and even his behavior and action is eliminated, but in backgrounding, the social actor is excluded, but leaves some traces on other points that can be retrieved. In fact, in backgrounding, the actor is not excluded, but marginalized and care is taken from him. Suppression and backgrounding examples can be seen in the

following examples:

1. /mæn dær ʔin yaddašt dær bareye **qanuni budæn** ya næbudæne ka r bæhs nemikonæm .../

(In this note, I do not discuss on **legality** or illegality of this action ...) (suppression)

Actors who legalized the exclusion and disqualifications of candidates have been excluded. The author does not introduce the agents intentionally.

LR (linguistic realization): the use of auxiliary verbs rather than causative verbs (/qanuni budæn/ 'to be legal' rather than /qanoni kærdæn/ 'to legalize')

2. /hæmçenin hær ʔentexabati be nesbæti ke daraye **mahdudyæt dær ʔazadiye bæyan** ya .../

(Also, every election to the extent at which it has **limitations on freedom of speech**, or ...) (Exclusion)

Here the actor exclusion (those who limit the freedom of expression) has occurred and suppression has been done. Here, suppression has been done because the role of action is important. Also by this, the author evades his responsibility to introduce the agents.

LR: nominalization (using nouns instead of verbs, i.e., /mæhdudyæt/ 'limitation' instead of /mæhdud kærdæn/ 'limit')

3. /... ba sərbazane ʔarteše rəsaneʔiye qərb dər iran və xarej əz mərz-haye iran **bərxord šəvəd** .../

(... The west media army in Iran and outside Iran **must be dealt with** ...) (backgrounding).

Here, the agent of action "to deal" is excluded intentionally and for some reasons the author does not intend to state the agents of this action directly, but introduces them in another point in the text indirectly. The author's intention is 'dealing with' on the part of judiciary, Islamic parties and groups, and institutions in charge of security. So here, exclusion of the social actor is discursive.

LR: omission of agent in passive clause

4. /rəsane-haye dowləti bəna bər fəʔaliəte **təʔrif šodeye** xod ʔomomən mæʔmuriyəte təbliqe .../

(According to their **defined** activities, governmental media generally have the mission to propagandize ...) (Exclusion)

Who defined these activities? The activities that are defined for governmental media are not desirable to the writer, so he indirectly criticizes the action, but suppresses the agents of the action and does not take the responsibility to introduce them.

LR: manifestation of the process as adjective (/təʔrif šode/ 'defined').

5. /nemune-haye mokərrəri ke ruzname-ha ra vadar kərdənd .../

(Frequent instances in which newspapers were forced ...) (Backgrounding)

According to the contextual information given in the text, we can understand that the intention was executive agencies that forced and the author avoids expressing it directly for some reasons, thus showing it in the manner of backgrounding.

LR: omission of agent in a pseudo-passive clause

In other cases, social actors are explicitly stated in the discourses. The representation of social actors in such a way has different manners, some of which are mentioned below:

3.1.2. Role Allocation

The issue of role allocation in Van Leeuwen's model is related to active or passive roles that are given to social actors and include all activities that the actors take part in. Since the roles of social actors are not necessarily the same as the grammatical and linguistic roles of the actors, the relations between those who are active and passive can be redefined in social relationships.

Roles devoted to actors in the representation, i.e., determining the agent or the patient of the action in discourse analysis is very important. This role-giving is performed in two ways of **activation** and **passivation**. In activation, the social actor is introduced as an active, dynamic, and influential force, and in passivation, the actor is suffered by the effect of an action and is represented in a way that as if it either accepts it or takes it to itself. Passivation is performed in two ways of **subjection** and **beneficialization**. In the first method, the actor is taken as the goal of the action, and in the second method, the actor is the indirect recipient of the action result. The following examples are samples of these two modes of actor representation:

3.1.2.1. Activation

6. /be xater daræm ke čænd bar **vožæraye dowlæt-haye pišin** dær jælæsate parleman dær bærræsiye žæmælkærde dæstgah-haye xod be ruznameye dowlætiye iran væ žirna žežteraz kærdænd .../

(I remember **the ministers of former governments** protested several times against the state-run newspapers Iran and IRNA in the investigation of their

performance in parliamentary meetings ...)

LR: actor as the subject in the active clause

7. /qodræte siyasi čænd væjh daræd, yek væjhe an **hemayæte mærdom** žæz saxtare siyasi æst/

(Political power has several aspects; one of them is **people's support**) "*People*" is represented as the subject and agent of the action "to support".

LR: using pre-modifier

8. /... barha **žæz suye mærdom** morede læ/n o nefrin qærar gereftænd væ šenasayi šodænd/

(... They were cursed and identified **by people** several times)

LR: circumstantial via prepositional phrase

2.1.2.2. Passivation

9. /'movazikari' ba hædæfe žexlal dær žeqtedare beynolmelæli væ daxeliye nezame žeslami, ke dowr zædæne **vožæra** dær čærxeye žumure jari væ žextesasiye vezarætxane-ha .../

('Parallelization' with the intention to violate the international and domestic authority of the Islamic system, which passing **ministers** in the current and special cycle of ministries affairs ...)

LR: actor in the position of explicit object of active clause

10. /šəhadæte xəbərnəgare ʔirani
bāztabe gostærde/i dær sæthe jəhan dašt/
(Iranian reporter's martyrdom had
widely worldwide reflection.)

LR: use of pre-modifier

11. /be hær nesbæti ke mærdome
jameʔe ... ʔæz dayereye ʔentexab
šævændegan xarej šævænd, be hamān
nesbæt .../

(The more **people** in society ... get out of
the circle of those being selected, the same
ratio ...)

LR: actor in the subject position of passive
clause

12. /ʔu be hæmrahe ... ʔotaqe fekre
lændæn ra ʔæleyhe mellæt væ ʔenqelab
væ ʔeslam tæjhiz mikærdænd./

(He, along with ... was equipping London
meditation room **against the nation, the
revolution, and Islam.**)

LR: circumstantial via prepositional phrase

3.1.3. Reference Allocation

In any discourse, human or nonhuman
characteristics can be given to social
actors. If the actor is represented as human
and is reflected by the use of proper names,
personal pronouns, etc. in language, it is
put in the category of personalization, and
if it is represented in the form of

nonhuman, it is put in the category of
impersonalization.

3.1.3.1. Personalization Methods

Personalization has some subcategories,
some of which are briefly mentioned
below:

3.1.3.1.1. Determination and Indetermination

In the representation of social actors, if
their identity becomes clear in some ways,
determination method is used and when the
actors are represented in the form of
unclear and unknown individuals or
groups, indetermination method is used.
The use of indefinite articles, adjectives
and pronouns and the like such as
everyone, few, some, such and such, a
student, etc., either alone or together with
the names, are some ways of linguistic
realization of indetermination. Examples of
them include:

13. /ʔu be hæmrahe bærxi qælæm be
mozdane ʔæjnæbi ke ruzegari dær
mætbuʔate kešvær qælæm mizædænd
ʔotaqe fekre lændæn ra ʔæleyhe mellæt væ
enqelab væ ʔeslam tæjhiz mikærdænd./

(He, along with **some foreign mercenary
writers** who once were writing in the
domestic press, was equipping London

meditation room against the nation, the revolution, and Islam.)

The author sees no need to introduce specific subjects although some readers may know them. In fact, their action which is writing for the enemy against the people and the system is important, not the individuals themselves. Therefore, they are represented in this way.

LR: use of indefinite adjective

14. /šayæd **eddʔi** hæzf væ rædde sælahiæte **bærxi ʔæfrad** ra mostænæd be qanon bedanænd./

(Some may consider exclusion and disqualification of some individuals according to law.)

LR: the use of indefinite pronoun (some) and indefinite adjective (some individuals)

3.1.3.1.2. Determination Methods

a) Association

Association is the way in which social actors who have the same opinion about and take the same position toward a particular activity or approach are represented integrated and in the form of a group. In the corpus of this study, two linguistic methods have been used for this feature like examples 15 and 16:

15. /feqæt ʔanhayi ke karešan be rosvayi kešid nænge pənahændegi be

biganegan ra pæziroftænd væ ræsmæn jireye qæzayie xod ra be dolar væ yoro dær **ʔamrika væ ʔoropa** migirænd./

(Only those who became scandalized accepted the disgrace of becoming refugees to foreigners and formally take their dollars and Euros in the **U.S. and Europe.**)

America and Europe have the enmity with our nation and the revolution in common. Thus, they have been associated.

LR: use of coordination

16. /ʔu be hæmrahe bærxi qælæm be mozdane **ʔæjnæbi** ke ruzegari dær mætbuʔate kešvæ r qælæm mizædænd ʔotaqe fekre lændæn ra ʔæleyhe mellæt væ ʔenqelab væ eslam tæjhiz mikærdænd./

(**He, along with some foreign mercenary writers** who once were writing in the domestic press, was equipping London meditation room against the nation, the revolution, and Islam.)

These people have consensus statement to support London and the West against the nation and the revolution.

LR: use of accompaniment circumstantial (/be hæmrahe/ 'along with')

b) Differentiation

In differentiation method, a social actor or a group of social actors are obviously

distinguished from other similar groups. In other words, the groups of 'self' and 'other' are formed, or differentiation occurs between 'us' and 'them'.

17. /ʔanha dær rahe tæbliqe **marksism** væ amuze-haye **qærb** ʔazadane be ʔeslam væ qorʔan ʔehanæt væ ʔan ra næmadi ʔæz azadyie mætbuʔat væ ʔazadyie bæyan tælæqi mikærdænd væ ʔægær **mærdom** væ **nezam** dær bærabære ʔanha miʔistadænd jomhurie ʔeslami ra motæhæm be næqze hoqoqe bæšer minemudænd./

(To propagandize **Marxism** and the trainings of the **West**, they openly insulted Islam and the Quran and considered it as a symbol of freedom of the press and freedom of expression, and if the **system** and **people** opposed them, they would accuse The Islamic Republic of human rights violations.)

Obviously, differentiation is made between 'the East (Marxism) and the West', that are introduced as the enemy of the system and the nation throughout the text, on one hand, and 'people and system' on the other hand. The whole text can be seen as a set of 'self' and 'other' features and representations. A kind of demarcation between 'us' (people and system) and

'them' (enemy) is formed.

In the studied text, the 'differentiation' feature did not have a formal linguistic representation, but it has been performed **semantically**.

3.1.3.2. Impersonalization Methods

As was pointed out, in impersonalization social actors are represented with nonhuman characteristics. Impersonalization has two subcategories of **abstraction** and **objectivation**:

In abstraction, an actor is replaced by a characteristic of its own, the actor is represented in this mode, and this representation is reflected through abstract nouns in language. Abstraction is used for the purpose of degrading individuals and groups to the extent of the object. Notice two examples of this method:

18. /ʔentexabate xub væ kamel, ʔentexabati ʔæst ke ʔemkane **mošarekæte** hæmeyer šæhrvændane jameʔe ra færahæm konæd væ kæsi ra ʔæz gærdunye xod xarej nækonæd./

(A good, perfect election is an election in which the possibility of **participation** for all citizens of the community is provided and no one is excluded.)

The actors' (citizens') action (participation) has been objectified, is important and is represented as an actor.

19. /ʔin xæt o mæšy dær ʔæmæl be šarayeti ʔænjamid ke ʔædæbiyate **pærxašgæri** væ bæʔzæn qeyre ʔæxlaqi kaheš miyaft./

(In practice, this policy led to conditions in which **aggressive** and, sometimes, unethical literature would decline.)

***Aggression** is a characteristic that is represented in the role of the actor.*

Objectivity is used for different goals: sometimes to authorize people and sometimes to evade the main actor's responsibility. Objectivity has various types including:

Spatialization in which the representation of the social actor occurs with the help of a location (e.g. a country's name), a place where is associated with the actor in a specific context, such as:

20. /teye čænd dæheye gozæšte, dæh-ha porožeye ʔesteʔmari ... væ mæxsosan porožehaye porhæzineye **ʔamrika** væ mottæhedanæš teye 32 sale gozašte, ʔæz jomleye ʔanhast .../

(Over the past few decades, dozens of colonial projects ... and especially costly projects of **America** and its allies during

the past 32 years is one of them ...)

America is represented instead of American government and politicians.

Instrumentalization in which representation is performed with the help of referencing a tool. Such as:

21. /ʔanha ʔæmdæn **qælæme** xod ra be doroq, tohmæt, ʔehanæt væ tæšviše ʔæzhan mʔialudænd .../

(They deliberately contaminated their **pens** to lie, slander, insult, or agitate minds ...)

The tool used by the agent is represented instead of the agent itself. In this way, the agent is backgrounded.

Utterance autonomization is the representation with the help of referring to actors' sayings and writings. Such as:

22. /be xater daræm dær yeki ʔæz jælæsate maʔmul ke ba særdæbirane ruzname-ha daštæm, **gozareši** ʔærze šod ke haki ʔæz nesbæte mæʔkuse tæxælofate dæstgah-haye? ejrayi væ mizane ʔazadyie mætbuʔat bud./

(I remember that in one of the regular meetings I had with the newspaper editors, **a report** was presented indicating an inverse ratio of executive agencies violations and the press freedom.)

Finally, in **somatization**, objectivation is performed with the help of referring to part

of the body of the social actor and thus it is represented. Such as:

23. /ʔanha šæbgofte-haye bibisi væ radiyo ʔamrika ra dær ruz dær ræsane-ha tekrar mikærdænd væ væqti **dæstešan** ru šod mæjbur šodænd be ʔotaqe færmæne xod dær qærb bærgærdænd væ hæman ʔæbatil ra ʔæz mæn bæʔe ʔæslie ʔan montæšer konænd./

(They repeated what BBC and U.S. radio said at night in the media during the day and when their intention was revealed, they were forced to return to their control room in the West and broadcast the same refuses from the source.)

People's organs are represented as responsible and as an actor. This method puts the actor in the margin and background.

3.1.4. Type Allocation

Type allocation of the social actor, like their reference allocation and function, is one of the determinants of the how of their representation. Actors can be represented in the form of either **genericization** or **specification**. 'General' is a reality obtained by categorization of some 'specific's, and 'specific' is a reality that we comprehend with our immediate experience. Representing social actors as

general (common) or specific (proper) is discursive. A notable point is that, sociologists believe there is a direct relationship between these two socio-semantic features and social classes. According to Bourdieu (1986), in the discourse of the working class, there is more specification and in the discourse of the ruling class, there is more genericization. As Virginia Wolf puts it, "general ideas are always generals' ideas", because the world of newspapers is not the world of people, who are dominated, but the world of rulers and generals. Van Leeuwen (1996) has described this difference in representation in the newspapers supportive of different social classes and political parties: in the middle-class newspapers such as Sydney Morning Herald, specification techniques have been used to refer to politicians, elites, and experts and to refer to ordinary people, specification techniques have been used. On the other hand, in exclusive working class newspapers such as the Daily Telegraph, the representation method is vice versa: ordinary people are specified, and politicians and elites are generalized (Yarmohammadi, 2007).

'Genericization' means representation of actors as general individuals or classes like people, enemies, villains, folk, women, men, kids, youth, readers, writers, administrators. Such as:

24. /viže nameye ... belafasele pæs
ʔæz ʔentešar ba mowje gostærdeʔi ʔæz
xæšme toʔæm ba ʔeteraze **mærdom** væ
mæjameʔe ʔelmi væ dini ruberu shod .../

(The special edition ... was immediately faced with a large wave of anger along with protest of **people** and scientific and religious communities after the publication ...)

People have been represented by genericization. Genericization is a case with no exception and all people are included. Picturing people as a "whole" against insults and threats of foreigners and their domestic agents is intentional and discursive.

LR: use of plural common noun

25. /qæflæt ʔæz təhajome færhængiye
došmæn væ nefuze ʔanha dær fæzaye
ræsaneʔiye kešvæ ra yeki ʔæz zæʔf-haye
ʔæsasi væ mohemtærin təhdide kelidi yad
kærdænd./

(... He mentioned the neglect of the cultural invasion of the **enemy** and their influence in the media area of the country

as one of the major weaknesses and most critical threat.)

'Enemy' is represented as generic noun. Everywhere in the text, the author represents enemy in the form of genericization in order to create an image of "whole" against the nation and the system.

LR: As singular common noun

'Specification' has two subcategories: **individualization** and **assimilation**.

"Individualization" is when an actor is represented as an individual, such as: Mohammad Reza Khan, Michael Ledeen, he, she and Kenneth Timmerman. Such as:

26. /ʔæz ʔan zæman salruze qætle
aqaye saremi, ruze næmadin dær
bozorgdašte zæruræte ʔazadiye mætbuʔat
væ næqše bibædile ruznamenegaran væ
xæbærnegaran dærʔ in færayænd ʔæst./

(Since then, the anniversary of **Mr. Saremi's** murder is the symbolic day of commemorating the importance of press freedom and the unique role of journalists and reporters in this process.)

The actor is named and represented as individualization because the anniversary of his execution is called the day of journalism and he is the symbol of independent reporters and journalists.

LR: use of proper noun

27. /yeki ʔæz mæsʔulane færhængiye kešvæɾ negahe ʔišan ra tæxtæʔe kæɾd væ goft 'tæhajomi' dæɾ kaɾ nist .../

(One of the country's cultural officials discredited his look and said there is no 'invasion'...)

LR: use of singular indefinite noun

'Assimilation' is the actors' representation as a group. Assimilation has also two subcategories of **collectivation** and **aggregation**. In assimilation, if groups of actors are shown by digits and numbers, collectivation is used; otherwise, it is aggregation. Note the following examples:

Collectivation: political groups, they, this privileged group, ministers of the former governments, Iranians. Such as:

28. /dæɾ tule zæman goɾoh-haye siyasi ba hæm reqabæt mikonænd væ ʔextelafate ʔanan kæm ya ziad šode .../

(During the time, **political groups** compete with each other and their disputes become more or less ...)

LR: 'Collective noun' referring to a section or a group

29. /ʔanha dæɾ rahe tæbliqe marksism væ ʔamuze-haye qæɾb ʔazadane be ʔeslam væ qorʔan ʔehanæt væ ʔan ra næmadi ʔæz .../

(To propagandize Marxism and the trainings of the West, **they** openly insulted Islam and the Quran and considered it as a symbol of ...)

By 'they' it is meant 'the enemy's media staff' whose representation via collectivization indicates their role and importance in helping foreigners without exception.

LR: use of plural pronoun

Aggregation: a large number of enemy's media personnel, a large number and several tens of millions of Muslims, five hundred thousand students, all the fans of the system, millions of demonstrators. Like:

30. /ʔemruz šomare ziyadi ʔæz karkonane ræsane-haye došmæn dæɾ ʔoropa væ amrika ra kæsani tæškil midehænd ke teye se dæheye gozæšte dæɾ matbuʔate ʔiran væ digæɾ ræsane-haye dæxel qælæm mizædænd./

(Today, **a large number of the enemy's media staff** in Europe and America is made of those who wrote in the Iranian press and other domestic media in last three decades.)

LR: use of 'quantifier' accompanied by noun

The Enemy's media personnel is pictured

as aggregation. The author shows their multiplicity in this way and, as a result, shows the need for attention to this problem and dealing with it.

3.2. Exploring the Ideology

Critical discourse analysis is inclined to explore ways through which ideology in language is reflected in various social institutions. According to Wodak (2006), ideology is the most important aspect of creating, maintaining and stabilizing the unequal power relations. The relationship between discursive features and ideology is two-way and through investigation of these features, we can uncover the ideology suppressed in the discourse and, actually, the dominant ideology in the minds of the writers of texts. As concrete examples, the ideology dominant on four analyzed texts out of the present data in E'temad, Sharq, Resalat and Keyhan newspapers (one text from each journal) are:

a) The underlying ideology in the text of E'temad newspaper entitled 'ʔæmniyæt væ ʔentexabat' (Election and Security) (No. 2253, dated 06/09/2011):

1) A good and complete election will help to establish security. 2) The maximum participation of people is the requirement

of a good and fair election. 3) Disqualification, propagandistic inequalities and not observing trust in people's votes are threats to the security of the community. 4) The presidential election in 2009, in contrast with that in 1997, had no features of a fair election. 5) The current trend in the country's elections is unfair and weakens the security of the community.

b) The underlying ideology in the text of Sharq newspaper entitled 'ruze xabærnegar væ mætbuʔate mostæqel' (The day of journalist and independent press) (No. 7634, dated 10/08/2011):

1) Diversity and plurality of newspapers and press and their independence is one of the features of a healthy community. 2) Lack of free and independent media atmosphere increases the violations of the executive and density of demands and their getting critical. 3) The current media environment in the country is limited. 4) The current crisis in the country is the product of this restricted media environment.

c) The underlying ideology in the text of Resalat newspaper entitled 'qæflæt ʔæz tæhajome færhængie došmæn' (The neglect of the enemy's cultural invasion)

(No. 1314, dated 08/08/2011):

Table 1 Total number of sentences and socio-semantic features in the data texts

Publications	Total Number of Sentences	Total Number of Features
E'temad	275	204
Sharq	227	344
Resalat	215	568
Keyhan	443	688

Table 2 Frequency and percentage of socio-semantic features in **E'temad** texts

Rank	Feature	Frequency	Percentage
1	Exclusion	69	% 33.8
2	Impersonalization	45	% 22.1
3	Activation	32	% 15.7
4	Genericization	24	% 11.8
5	Collectivization	11	% 5.4
6	Others	23	% 11.3

1) Still like the past, some help the enemy's cultural invasion by infiltrating into the media environment of the country. 2) Many of high-level officials in reformist government, in the past and present, are the enemy's puppets in cultural invasion. 3) The judiciary and the institutions responsible for national security should

deal with these people forcefully.

d) The underlying ideology in the text of Keyhan newspaper entitled 'paduhaye ?ejare?i!' (Hired Flunkies!) (No. 20000, dated 15/08/2011):

1) The agents and authors of Khatoon special issue are dependent on a flow known as deviational flow. 2) The deviational flow is dependent on foreign intelligence services. 3) The deviational flow is in connection with the flow named as conspiratorial flow of 2009. 4) Their main goal in publishing the special issue has been to create tension, discord and disruption in national and international affairs of the country.

4. Results

In this study, we have analyzed forty texts – editorials and daily notes- from four Persian newspapers to see how language can have two different layers of meaning, the superficial linguistic meaning and the underlying ideological meaning. In response to the first research question (How are the ideologies resident in the minds of writers, intellectuals and groups reflected in texts?), it should be noted that the ideology dominating the minds of writers and groups is reflected in the text using discursive

features as 'exclusion', 'activation', 'personalization', 'impersonalization', 'genericization', differentiation, etc., in the texts. The type, frequency and distribution of these features were different from one publication to another. The total number of socio-semantic features applied in different newspapers is shown in table 1. Tables 2-5 illustrate the frequency and percentage of the features in the four publications:

Table 3 Frequency and percentage of socio-semantic features in **Sharq** texts

Rank	Feature	Frequency	Percentage
1	Exclusion	133	% 38.7
2	Passivation	80	% 23.2
3	Activation	58	% 16.7
4	Impersonalization	31	% 9
5	Functionalization	15	% 4.4
6	Others	27	% 7.8

Table 4 Frequency and percentage of socio-semantic features in **Resalat** texts

Rank	Feature	Frequency	Percentage
1	Activation	246	% 43.3
2	Passivation	95	% 16.7
3	Impersonalization	74	% 13
4	Individualization	68	% 12
5	Association	35	% 6.2
6	Others	50	% 8.8

Table 5 Frequency and percentage of socio-semantic features in **Keyhan** texts

Rank	Feature	Frequency	Percentage
1	Appraisalment	287	% 41.7
2	Activation	194	% 28.2
3	Impersonalization	89	% 12.9
4	Association	54	% 7.8
5	Passivation	32	% 4.7
6	Others	32	% 4.7

Our findings, then, show that the general approach in E'temad and Sharq newspapers is using the features 'exclusion' and 'passivation' and representing social actors in a passive, static mode. The general tendency in Resalat and Keyhan is to use features 'activation' and 'appraisalment' and to represent the actors in an active, dynamic mode. Evidence is, therefore, presented to the 'implicitness' of the texts in E'temad and Sharq, which are known as Reformist publications, and 'explicitness' of Resalat and Keyhan, regarded as 'Fundamentalist' publications. This difference in degree of mystification between the two groups of newspapers _Reformists and Fundamentalists_ seems

to be due to the difference in their amount of access to the sources of power. The more individuals, groups and institutions have access to sources of power, the more likely they tend to be more explicit and vice versa.

The results out of the analyses of the data revealed that socio-semantic features such as activation, passivation, exclusion, etc., are mostly reflected using linguistic features in the texts. So, in response to the second question (How is the linguistic realization of the discursive structures performed in the given texts?), it should be acknowledged that linguistic realization of discursive structures in the texts is performed using linguistic structures such as active vs. passive, use of nominalization, coordination, accompaniment circumstantial, quantifier, pre-modifier, etc. An important point about the relationship between socio-semantic features on one hand, and linguistic features on the other hand, is that all socio-semantic features do not necessarily have formal realizations. For example, the 'differentiation' feature in the present study did not have any formal linguistic realization, but it took place semantically in the whole text.

The third question was, 'How can we

explain the relationship between the discursive features and ideology and hidden power relations in these texts?' To answer this question, we can say that, as mentioned in the previous parts of the paper, there is a dialectal relationship between discursive features and ideology, and by studying these features we can uncover the hidden ideology behind the discourse and in fact the dominant ideology in the minds of texts authors. In this study, through extraction of discursive socio-semantic features and qualitative analyses, we were able to understand the dominant ideology hidden in the texts.

5. Conclusion

Using Van Leeuwen's model (1996) for critical discourse analysis, this study has scientifically analyzed some texts belonging to a particular period of our press to endorse the claim of critical discourse analysts that no text is free from ideological load and attitudes of its creators. Since critical discourse analysis investigates the relationship between language and thought, in this study the attempt was to examine the ideology hidden behind the texts and its influence on the layout of the current discourse of the

press community of this period. It was done through examining the methods of representing social actors in today's Persian press texts.

The present research suggests that 'linguistic structures' are controlled by 'socio-semantic features' and these features are themselves determined by 'ideology' which, in turn, is determined by 'power relations' in a broader scale of the society. According to Fairclough (1989) the final and more practical goal of Critical Discourse Analysis is to increase public awareness to language and power, especially to the fact that how language contributes to domination of some people over others. One goal of this study was to achieve awareness and to foster critical thinking.

One of the results of this study is supporting and extending the applicability of Van Leeuwen's model (1996) in analyzing the texts, in general, and analyzing the press texts, in particular. Analyses carried out using this model shows that this model can be a useful instrument to reveal the suppressed text layers and the ideologies behind the texts.

Another theoretical implication of this study is endorsing the claim of

functionalist linguists on the priority of function over form. Unlike formalists who believe in the superiority of language form over its function, functionalists believe that it is the practical function of language that governs linguistic forms. The analyses conducted in this study indicated that the form of language is formed so that it can play the roles that are entrusted to it by the discourse. Selection of certain words, syntactic mechanisms such as passivization, nominalization, coordination, using special pronouns, etc., all of which work at sentence level and in internal structure of a clause or sentence, are all at the service of playing the role entrusted by social structures bigger than language. Therefore, linguistic structures of the texts are controlled by socio-semantic features. These features, in turn, are determined by ideologies, which in turn, are determined by power relations at a more extended and macro-level of the society.

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رابطه سازه های استدلالی و ایدئولوژی در متون مطبوعاتی

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دریافت: 92/4/27 پذیرش: 92/12/14

هدف پژوهش حاضر این است که با پرده برداری از عناصر زیرین زبان به کشف لایه های پنهان معانی متون مطبوعاتی در چارچوب تحلیل گفتمان انتقادی پردازد. برای همین منظور 40 متن از چهار روزنامه داخلی ایران در یک دوره دو ماهه مرداد و شهریور 1390 با بهره گیری از مؤلفه های جامعه شناختی-معنایی الگوی ون لیون (1996) مورد تجزیه و تحلیل قرار گرفته است. این روزنامه ها عبارتند از اعتماد، شرق، رسالت و کیهان. تجزیه و تحلیل داده ها شامل شناسایی مؤلفه های گفتمان مدار در متون، تعیین نمادهای زبانی و تبیین آنها به همراه کشف لایه های پنهان معانی و ایدئولوژی در پس متون می باشد. نتایج حاصل از تحلیل داده ها نشان می دهد که ایدئولوژی حاکم بر ذهن نویسندگان، گروه ها و صاحبان اندیشه با بهره گیری از مؤلفه های گفتمان مدار همچون حذف، فعال سازی، منفعل سازی، تشخیص بخشی، تشخیص زدایی و غیره در متن منعکس می شود. مؤلفه «حذف» در نشریه های اعتماد و شرق و مؤلفه «فعال سازی» در نشریه های رسالت و کیهان بیشترین فراوانی را داشته است. ساخت های گفتمان مدار با بهره گیری از ساخت های زبانی نظیر استفاده از توصیف گرهای پیشین، معلوم در برابر مجهول، همپایگی، موقعیت سازی و غیره در متن صورت می گیرد. همچنین، رابطه میان مؤلفه های گفتمان مدار و ایدئولوژی و روابط قدرت یک رابطه دو سویه است که با بررسی این ساخت ها در متون و نهادهای اجتماعی قابل تبیین است.

واژگان کلیدی: تحلیل گفتمان انتقادی، مؤلفه های گفتمان مدار، مؤلفه های جامعه شناختی-معنایی، کنشگران اجتماعی، ایدئولوژی.

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